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THE AUSTRALIAN MISSION

The Home Base.

Rev. F. J. L. Paton.

The Pioneer Australian Missionary to Korea.

Miss M. S. Davies.

Educational Work among our Girls.

Miss A. M. Campbell.

The Call of the Helpless.

Mrs. R. D. Watson.

The Point of View.

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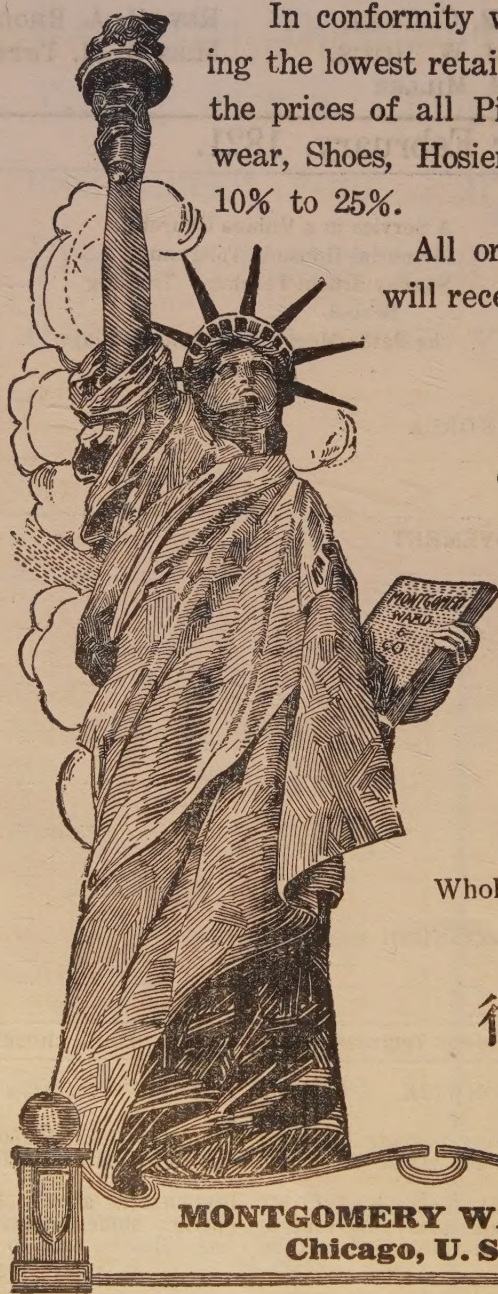
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THE KOREA MISSION FIELD

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VOL. XVII.

FEBRUARY, 1921

No. 2

The Home Base.

BY F. H. L. PATON.

Although our Mission is called "The Australian Presbyterian Mission," its home base is not Australia but the State of Victoria. It is quite true that one Board of Missions nominally controls all the Foreign Mission work carried on by any portion of the Presbyterian Church in Australia, but the only field directly administered and financed by it is that of the Aborigines. Each State Church carries on its own missions and must find within its own constituency the required financial support.

The total population of Victoria is 1,315,531, and of this number only 12.53 % return themselves as Presbyterians, while the actual number of Presbyterian communicants is only 35,021. It is this small constituency that carries practically the whole burden of the Australian Presbyterian Mission in Korea. The only help it receives from without is the support of one woman worker by the Queensland Presbyterian Women's Missionary Union, and the salary of one man from an anonymous friend in that State.

Victoria has always been noted for its missionary zeal, and this is largely due to the spirit breathed into it by its first missionary, the Rev. Dr. John G. Paton. Besides appealing to adults he organized the young people and gave them a special share in the support of the mission vessel "Dayspring." Not long after-

wards the Victorian Church sent out one of its own sons, trained in its own colleges, as its first native-born missionary to the New Hebrides in the person of the Rev. Daniel Macdonald.

Up till 1889 the Victorian Church confined its efforts to the Aborigines of Australia, the Chinese immigrants and the New Hebrides. But in that year the young men and women of the Church organized themselves into the Presbyterian Fellowship Union for Bible Study and service at home and abroad. Just at this time Rev. J. Henry Davies, M. A., Principal of Caulfield Grammar School, became interested in Korea through coming into contact with Dr. Porteus, a missionary on furlough. He offered himself to the newly formed Fellowship Union as their first missionary, provided they sent him to Korea. His offer was gladly accepted, and he set out for Seoul, accompanied by his sister. Finding the capital already occupied he travelled south to Fusan. On the way he contracted smallpox, and in spite of the kindly ministrations of a Japanese doctor, assisted by Dr. Gale and Mr. Yi, he succumbed to the disease.

The whole Church felt that Korea had been consecrated as a mission field by the death of Henry Davies. The Presbyterian Women's Missionary Union joined with the Fellowship

Union in sending out re-enforcements, and soon afterwards the Foreign Missions Committee decided to adopt Korea as one of the Church's main fields of work.

From these small beginnings the Mission grew steadily in size and influence till our youngest Mission became our largest. Among the re-enforcements sent out were two nieces of Mr. Davies, so that the family of the first missionary is still actively engaged in it.

A great impetus was given to the interest of the home base by the visit to Korea of a delegation sent out in 1910, and the policy which they brought back from the Local Mission Council. Although this policy demanded ten more men and six more women, the Church unanimously adopted it and earnestly set itself to carry it into effect. The Women's Union undertook full responsibility for the new women required, and they completely carried out their undertakings. The Foreign Missions Committee were successful in securing and equipping seven out of the ten new men asked for.

Ever since then the Victorian Church has been struggling under the burden of a heavy

debt. A severe drought, followed by the War, was largely responsible for this, but great efforts are now being made to wipe out the debt and provide an adequate income for the growing needs of this important Mission.

In spite of its small constituency at home and its large commitments abroad, our Church has done its best to take a proportionate share in the Union work of the Mission. Evidence of this is seen in the fact that its senior missionary, the Rev. G. Engel, has been set apart entirely for work in the Seminary and College at Pyengyang, while the Church is only awaiting the appointment of a new medical man to set Dr. McLaren free for full time service at Severance.

Our Local Mission Council has taken advantage of the presence in Korea of the Foreign Mission Secretary to formulate a new policy for the adequate occupation of our territory. The Secretary is now on his way to lay this policy before the Church, and we have every hope it will be heartily adopted and faithfully carried out.

The Pioneer Australian Missionary to Korea.

BY MISS M. S. DAVIES.

Harry Davies, as he was generally known, the subject of this brief sketch, born in 1857, was one of a family of nine brothers and three sisters, most of whom were younger than himself. Their father dying when Harry was but a lad, upon him and the writer's father (the next to him in age) devolved the duty of supplying, as far as possible, the place of father to the family. From the first Harry became, at all times, the right hand of his noble mother.

To a boy thus handicapped the securing of a liberal education was a formidable undertaking, but by dint of strenuous labor by day and study at night all obstacles were overcome, the effort concluding with an arts course at the Melbourne university and the winning of his M. A. degree.

His long cherished hope of laboring in the

foreign mission field, had been deferred, for the reason just cited but as the mists cleared from his path his mind reverted with fresh vigor to it and sought its realization. Because a younger sister was a missionary in Southern India (and after thirty years of service Mrs. Cain is still there at her post in Dummagudem) the brother's thoughts naturally turned to that field which he actually visited, but the way not opening for him there, he returned to Victoria. While awaiting a foreign mission opening he founded the Caulfield Grammar School in the suburbs of Melbourne, there providing a home for his mother and impressing helpfully the lives of many boys.

Today we send missionaries to China but in 1887 China had sent missionaries to Korea. Two of those who labored near Fusan were



REV. J. HENRY DAVIES.

MISS MARY T. DAVIES.

PIONEERS OF THE MISSION



THE CHURCH AT MASANPO.

NOTE THE SEPARATE DOORS FOR MEN AND WOMEN.



BIRD'S-EYE VIEW OF CHINJU STATION.

PATON MEMORIAL HOSPITAL IS SEEN TO THE LEFT OF THE FOREGROUND.



A STATION BIBLE-CLASS FOR WOMEN.

visited for ten days by Archdeacon Wolfe, of the C. M. S. Mission in Foochow, who was so impressed by the needs and opportunities of Korea that he issued a most eloquent appeal to Australia to send laborers, in Christ's name, to save the spiritually dead and perishing Koreans.

This appeal was printed in a little missionary paper published by the Rev. H. B. Macartney, (a spiritual father to Harry Davies and his brothers) and it was in response to this appeal that Harry Davies became the first Australian missionary to Korea.

The young people of the Presbyterian Church of Victoria, in what is known as the Fellowship Union, promised to support Mr. Davies and after being ordained in August 1889 he and his sister Mary sailed for Korea, which they reached in October of that year. They were cordially welcomed by the American missionaries already in Seoul and at once settled down for the acquisition of the language.

From start to finish Mr. Davies was an evangelistic enthusiast; it was as the breath of his life to proclaim Christ to the Koreans. Dr. Underwood wrote of him, "From the very start, almost from the time of his landing, he began to be about his Master's business. The main thought with him seemed to be, 'What can I do for Christ?'" Two days after his arrival in Seoul he called on me and asked for some tracts. "I cannot yet talk," he said, "but I can give them away when I go about."

Mr. Davies was a man of vision. After five months in the capital he heard an impelling call to open up work in regions beyond. The missionaries in Seoul were divided about this question. Dr. Underwood and others held with Mr. Davies, who soon after decided to prosecute an extended tour of investigation.

On March 16th, 1890, he writes to a friend from Suwon, "I have started on a walk of upwards of three hundred miles from Seoul to Fusan. One of our great troubles here is carrying money. A dollar (worth less than 3s.) has to be exchanged for "cash." There are more than 500 of these coins to the dollar,

each about the size of a halfpenny. However I have brought some quinine, which I will sell, and a few silver dollars, which I hope to exchange at one of the provincial capitals; so that I am able to get all my belongings, money included, on one little pack pony, and my escort is limited to the groom who minds my pony, and to my teacher who minds me."

In Mr. Davies' journal written up to March 31st he tells of the great encouragement he had in the easy sale of the Scriptures. The teacher also spoke of that and of how everywhere the Koreans welcomed the missionary as an angel of light. The inns and food were bad but as long as he could sell books and talk about Jesus it was nothing. There is no word in the journal about being ill but the teacher reported that for five days towards the end of the journey he ate nothing. As was ascertained later he had been stricken with smallpox. That in itself was not so dangerous, but being unable to stay where he was he procured a horse and rode the whole day in a snowstorm which brought on a cold with pneumonia.

Providentially Dr. J. S. Gale was at this time in Fusan and was expecting the arrival of Mr. Davies, when on April 4th a messenger informed him that he was very ill at an inn a mile distant. Dr. Gale responded promptly and very soon, for the first time, met the exhausted sufferer, ministering intelligent and loving sympathy, while he took him to the hospital where, in spite of the efforts of a skillful physician and devoted nurses this heroic sufferer two days later, with broken utterances of "Jesus" on his lips, passed into the presence of his loving Lord.

On a hillside just above the Fusan Railway Station there is a tiny foreign cemetery. To the Australian Presbyterian Mission it is a sacred spot, for there rests the body of its pioneer missionary, the Rev. J. Henry Davies. The tombstone looks out through the harbour entrance away to the wide sea and the great world beyond. It almost seems as if he himself, who at this gateway to Korea laid down his life after six short months of service, stands there calling to others to enter in and possess the land for the Master he loved.

The Church in Masanpo.

BY D. M. LYALL.

The name of Masanpo first became famous over fifteen years ago, when it was the base from which the Japanese fleet under Admiral Togo sallied out to meet and destroy the Russian fleet in one of the decisive battles of the world's history. It still remains part of the only Japanese naval base in Korea and as such its beautiful waters are closed to foreign shipping; but even so it is a busy market and port, and counts among its citizens some of the most progressive Koreans in the province. It is generally admitted that the Christian Church stands for more in the life of Masanpo than it does in that of any other town in South Kyung Sang.

The Church got its start seventeen years ago when an old style Korean doctor listened to the appeal of his old mother to yield his life to Christ. He is a man of great breadth of vision and depth of heart, and tirelessly proclaims the gospel by word and deed. Before he became a Christian he was a well-to-do man. Now he has comparatively little personal property, but he probably considers he has all things inasmuch as a beautiful stone church, one of the finest in all Korea, capable of seating almost 1,000 people, stands in a prominent site as a witness to the gospel, and also in another place an upper primary school which provides accommodation for over 250 pupils. This is carried on as a joint operation by the church and the mission. The mission also carries on a girls' school of upper primary grade with over 150 pupils. Humanly speaking the biggest single factor in the attainment of these results is the faith and sacrificial spirit of Elder Yi, the Korean doctor.

This is not the occasion for even a brief review of the history of the Church, but it may be mentioned that it has been able to attract two well known Korean ministers to its pastorate. Rev. Han Suk Chin served the Church

for three years, and when he left it was on a well organized basis. The present minister is the Rev. Pak Chung Chan, who made himself famous by his short speech at the Sunday School Convention in Tokyo, has not been long in Masanpo but he has done good work. The spiritual state of the church was never better than it has been under his ministry.

The life of the church manifests itself in its very varied activities. In addition to the Sunday services and Church Sunday Schools in the morning there are several Extension Sunday Schools in the afternoon, and a Christian Endeavour Society which meets every Sunday evening. Through the week there are night schools for girls and also an English night school for young men. The Christian Endeavour Society, which is a strong body, also meets during the week. In addition to the upper primary day schools there is also a kindergarten which is attended by about 100 children.

The Church's life is also shown by the generosity of its money gifts. The church building cost yen 17,000 of which less than yen 1,000 came from foreign sources. A large proportion came from three men, but every one in the Church gave something, and some of the poorer members gave heroically. When I left Korea the building was practically free of debt. The boys' upper primary school plant was built entirely by Korean money, and up to the present has been maintained by the church.

The Mission is now planning to organize the Boy's Middle School in Masanpo, using the upper primary department of the present school as its basis. A fine site has been secured and a budget for building has been framed and sent home to Australia for approval. The ideal of the school is to give education to Christian boys from all over the province. The course will be that of the Presbyterian Council's Board of Education, and the graduated

will be taken to the stage when they will be fit to enter the Union Christian College, or Severance Union Medical College, in both of which we are cooperating Mission, as well as for the service of God in such kinds of life-work as a boy may enter upon direct from

school. A small proportion of non-Christian boys may be taken, but the primary aim will be the raising up of Christian leaders who will serve God throughout the province of South Kyung Sang.

Possibilities of the Sunday School Movement.

BY MISS F. L. CLERKE.

In the midst of the stir and change of the last two years in Korea nothing has been more striking than the progress of the Extension Sunday Schools for non-Christian children. Formerly, in this province at least, it was always the foreign missionary to whom the needs of the little ones in the non-Christian homes of the land appealed, and he did not find it easy to arouse the interest and secure the cooperation of Christian Koreans in Sunday School work for such children.

Times, however, have changed and the new ardour for all that tends towards progress and higher standards of national life is leading the Korean Church to see that her great opportunity lies in the direction of the children, who throng the streets of towns and villages and never fail to respond to her invitation to "come and study." Indeed one wonders whether the children of any other country *can* be quite as accessible as these eager little ones, who press round one whenever one can stop to call them together. So the first essential of Sunday School work — the presence of the children — is an assured fact wherever we may go.

This being so we may well ask ourselves what is there to hinder the making of the Sunday School movement in this land even more successful than it has yet been in any other country in the world?

We may say that there are three essentials for the general success of this work:—

First—we must have the children.

Second—we must have people who are inspired by the realisation of a unique opportunity, to offer as teachers, and

Third—we must have the means to so equip these teachers that they will be fit to be entrusted with such important work.

As we have seen, the first essential is already assured, and now, in these days, we have the second in a very wonderful degree. We have no lack now of volunteers who are ready to take advantage of any opportunity that we can give them to fit themselves for the work of teachers. It is when we face the third essential that we feel we are altogether unprepared to meet the demands of the present situation.

Last year for the first time in the history of our Mission a Training School for Sunday School teachers was held in Chinju. It was a greater success than any of its most enthusiastic supporters had dared to hope. About a hundred young men and women attended it and studied with much keenness during the class. Representatives came from all parts of the province, mainly at their own expense or as delegates from their Churches. Those who saw that class were convinced that it should only be the beginning of many such and that there is no time to be lost in seizing the opportunity that now offers. Besides the holding of such a Sunday School Institute for the whole province, however, we should have as our immediate objective the establishment of Sunday School Institutes in all the stations where missionaries are working. These should be held at least once a year, a few days at a time, for the sake of the local Sunday School teachers. Probably also some teachers from the nearer country churches could be induced to attend and as the advantages to be

gained by such study become more and more apparent the strength of the movement in each centre will have a corresponding growth.

If we follow these methods we shall have in the course of time a certain number of young men and women who will be fitted to lead and teach in branch Sunday School Institutes throughout the country districts of the centres in which they live. Thus, at comparatively small expense, we ought to be able to place opportunities for self-development before the young teachers of nearly all our country churches and we should be able to count upon a fair amount of efficiency in their service.

What this would mean to such teachers in the way of stimulation to further service it is beyond our power to calculate, and I believe that the indications of the times go to show that efforts put forth in this direction will lead to a very rich harvest both in the way of intensive and extensive development of the Church's work. National pride, the growth of a new public spirit, the passion for development, both individually and as a people, have their strong echoes in the life of the young Church in this land, and just as the wise statesman first recognises the trend of the great world forces of his time, together with his own inability to withstand them and then puts forth all his strength to seize and use them for the furtherance of the constructive work of national progress, so must we, as wise master builders of the Christian State in this land, be quick to see and to seize these strong forces, giving them such direction as will make them a power and not a menace to the Church.

No one who thinks can have any doubt that the present great movement in this land acts upon the Church in two distinct ways. On the one hand we have the danger of the secularisation of spiritual aims with its resultant disharmony and disruption in Church life. On the other hand, we have the appeal of newly awakened manhood and womanhood turning to the Church in this crisis as their one reliable guide in the path of self-realisation. The Church's duty is not merely to receive but to nurture all such; not merely to provide avenues of service for them but to fit them for such service in the best possible way.

I think that we cannot fail to see that the Spirit of God in moving again today "upon the face of the waters" has pointed out to us some very definite lines along which we may work and in which we may find the richest fulfilment of our hopes for the advancement of His Kingdom in this land. He has given us eager little children quick to respond to the Church's efforts; He has given us eager young manhood and womanhood anxious to be employed in service for others—it is our great opportunity to fulfil His command Who said, "Give ye them to eat." Shall we not go forward into this important task of training the teachers so that they shall see for themselves what a great constructive part they may play, both in the cleansing and strengthening of the national life and in the greater task of winning and keeping the children of this land, till they also are enrolled in the service of the King of Kings?



Our Medical Work.

BY C. I. McLAREN, M. D. of Paton Memorial Hospital.

The task has been assigned to me of writing for this Australian number of the KOREA MISSION FIELD an article on some aspect of our medical work. These are days of vivid national consciousness: we recognize distinct and varying contributions which different nations have to make to the fulness of the truth; but it is at least as interesting and important to discover an essential unity underlying and giving meaning to these differences. It is with a hope of discovering such unity between our fellow workers and ourselves of purpose that I set out to discuss the principles that have guided us in the medical work of the Australian mission.

No more satisfying interpretation of Christian medical work has come to me than that contained in the words of the Psalmist when he exclaimed:—

"Bless the Lord oh my soul.....bless the Lord, who forgiveth all thine iniquities, who healeth all thy diseases."

Forgiveness and healing are joined together. Both are full and complete. Both are recognised as coming from God.

The time is not yet when all the races of men will accept forgiveness for all their iniquities, nor yet the time when a complete ascendancy has been established over the ills to which flesh is heir; yet the Psalmist sees and foresees such a state and returns thanks to God.

In the days of His flesh Christ healed all manner of disease: His Church is still, and in His name, carrying on manifold works of healing. What is the relation between such healing and the scientific achievement of the "secular" medical profession?

It has seemed to me that the Christian Church has a double duty to perform in relation to the healing art. I would sum up that double duty in the two words "An Interpretation" and "A Demonstration."

The Old Testament writer had no doubt about his interpretation of the fact of healing. It is the Lord "who healeth all thy diseases." May we not adopt the words of Paul, used in another connection, and say to the scientific medical profession everywhere "By whose power, though perhaps in ignorance of its nature, you so successfully heal, His power we declare unto you."

We look beyond secondary causes, chemical agents, physiological and psychical means, and we see and declare that healing is of God. Such a view precludes the possibility of petty rivalry or jealousy between, for instance, a missionary hospital and a government institution. Rather we bless the Lord for His work of healing multiplied and multiplying through many agencies.

If in Old Testament times men could realise that healing is of God, by how much the more, because Christ has come in the flesh and Himself healed our diseases and taken our infirmities upon Him, should the interpretation of the Church be clear and convincing.

In the highly developed social order of our Christ-leavened Western civilisation it is, I think, conceivable that this function of interpretation may come to be, if not the sole, yet the chief activity of the organised Christian society in relation to the healing of the body.

Not so in mission lands, where another and urgent claim presents itself, namely to give demonstration of God's healing grace. That I take it is the *raison d'être* of the mission hospitals in this land and throughout the non-Christian world. We must demonstrate in actual working God's healing grace once manifested in Jesus Christ, still being manifested through His body, which is the Church.

A demonstration to be effectual must be efficient. In so far as our hospitals are failing to cure disease by so far are they falling short of a complete and satisfactory Christian de-

monstration. Therefore it is our Christian duty to make our hospitals efficient. That spells equipment.

We ought to have the equipment necessary for efficiency. I hasten to disclaim the idea that more money and appliances can secure adequacy of equipment. Rather I would define that as a well equipped institution in which the patients are cured. Particularly we in mission hospitals can by no means afford to neglect, in thinking of our equipment, those great spiritual realities of faith and hope, as factors in the achievement of healing of the body.

All of us who live in Korea have heard of the healing ministry of the Korean evangelist Kim Ik Tu. It was said, I understand, in a recent Presbyterian General Assembly that there had been no such demonstration of healing since Christ's time on earth. Such a statement challenges our examination and such a work as Pastor Kim is doing in Christ's name demands our attention. I believe it merits our sympathy and approval. I also think after some first hand examination of cases (for I made Kim Ik Tu free of our hospital when he was in Chinju) that the cures are confined to what we medical folk term the "functional" as opposed to the organic. When he was in Chinju Pastor Kim prayed in faith for the blind, the tubercular lame and the epileptic. I have watched the subsequent condition of these patients. They remain blind, lame, epileptic. If this be a sound observation and confirmed elsewhere, we ought in a spirit of honesty and sincerity to recognise the facts and shape our conclusions and direct our activities in accordance with these facts. In writing thus I seek neither to deprecate the use of the "prayer of faith" nor to deprecate its value.

The mind is both more sensitive and more important than the body, and the man who can bring hope and joy and assurance to the many who are sick in body and mind because of their spiritual mal-adjustments is doing a work we needs must commend, and for which we

ought surely to covet a place in every Christian hospital.

Nor would I venture to suggest that the prayers for these blind and lame and epileptic who have remained unhealed have been in vain. Rather I like to think that the faith so rash that it prays for such as these ("The Kingdom of heaven suffereth violence and violent take it by force") is in fact the spiritual dynamic determining the advance of humanity towards the consummation of God's purposes of healing.

It would be intensely interesting if one could co-relate in some way the history of men's prayers and the advance of scientific achievement. If such a history were undertaken I would like to contribute an instance to be taken with other positive findings from which conclusions should finally be drawn.

It is but a very few years since leprosy had to be placed in the category of incurable diseases. Lepers came to our hospitals for cure: what was the Christian solution to the dilemma in which we found ourselves? I was accustomed to tell the lepers frankly that neither I nor any other doctor could cure their disease, but to add that in the wisdom and providence of God there surely was a cure for the disease. I told them that they ought to pray for discovery of the means and method of the cure.

Is it just coincidence that already medical science is almost within sight of a cure for leprosy? If it be not just coincidence are our prayers the less answered because in a universe which God has made, and which He has made understandable, the answer to prayer has come not as an incomprehensible incident but along the line of that knowledge which is power?

If men of old could say it ought not we moderns to be able to say with deepened conviction and more lovely gratitude:—

"Bless the Lord, oh my soul.....Bless the Lord, who forgiveth all thine iniquities: who healeth all thy diseases."

Educational Work among Our Girls.

BY MISS A. M. CAMPBELL.

It is probably true that no generation has seen such advances and transformations wrought in the affairs of mankind as has the last, and it is also probably true that in no department of life have the changes been more radical than in that of women's education. Furthermore, it is probably true that in Korea, more than in any other country, the advance in this direction has been little short of amazing.

Thirty years ago an article on the education of Korean girls would have been brief and to the point. "It is not done" would have comprised the greater part of it. It is true, of course, that there were literate and even highly educated women to be found, but they were the rare exceptions; the daughters, probably, of rich houses where some old Chinese scholar was employed to teach the sons and the daughters of the house the Chinese character and to read the classics, but among ordinary folk it was an almost unheard of thing. Why should one waste one's time and energy in educating so no-account a thing as a daughter? And so it happened that when missionaries arrived in Korea one of the most urgent needs was to educate the girls.

The pioneers of our mission were not in Fusanchin long before they began to gather a little family about them. Some they found out-cast and left to die. Some were entrusted to them at a time when famine was abroad in the land, others were orphans with no near relatives to care for them, and in this little band we see the beginnings of the educational work of our mission. At first they were taught just the most elementary subjects and were without a suitable school building, properly qualified teachers or proper books, but gradually other pupils were attracted and little by little a school took shape, until at last in 1908 the present building was erected, but was at that time only a one storey edifice. The

following year registration was obtained and the school formally recognized.

Out of that first little group have come several torch bearers. One, now a minister's wife, took her torch to Chinju whither she and her husband accompanied Dr. Currell to open a station in 1905. This girl helped Mrs. Currell in the opening of a tiny school for girls and for more than eleven years worked faithfully there; another after teaching for several years in the Fusanchin school went to America to marry a young Korean business man and made a very good impression on her husband's American friends, while yet another, who, because of physical deformity, can never marry, has given the mission many years of faithful service and to individual missionaries a wealth of love not easily surpassed.

There are now in the mission three registered and two unregistered schools; of the three the school in Fusanchin is not only the oldest but also the largest. The attendance had for some years been over the hundred mark, and after March 1919 when the school won glory or shame, according to the point of view, by two teachers and a number of the school girls being sentenced to terms of imprisonment for participation in a political demonstration,—not to mention the principal being detained at the Fusan Police Station for thirty-six hours,—there was a sudden accession to the rolls which was almost overwhelming. The roll number now stands at over two hundred and the building and staff are put to a severe strain to accommodate and teach such a number. As it is the oldest school it has naturally come about that the other schools in our province have looked to it for teachers to a greater or less extent, and with practically no exceptions these girls have done fine work and have indeed been torch-bearers to their younger sisters. Disappointments there have been too, and heart

breaks, but we thank God that these have been so few.

The school in Masanpo is the second in size, though it was not established until several years after the Chinju school; the Korean church had, however, already made a beginning in girls' education in conjunction with the boys' school. A particular feature of the school is the number of pupils in the upper classes, quite a number of whom entered the mission school after graduating from the Government school. This practice is not followed in some schools, we understand, where only definitely Christian girls are accepted, but the principal, in this case, finds that, so far from lowering the Christian spirit of the school these girls, by their intense eagerness to learn all they can of the Bible and Christianity seem to act as a stimulus upon the girls from Christian homes.

In Chinju the school was established by Mrs. Currell soon after the opening of the station, its first location was a tiny room off the missionary's stable, later it was held in a Korean house. In Chinju girls' education was an unheard of thing, in a public way, for alas, the only places of learning for girls and young women then were those houses to which girls were sold, body and soul, to a life of sin; and so the opposition was tremendous at first, and though it has been giving way by slow degrees, the battle is not over yet; little pupils are to be had in any number, but the upper classes are weak.

In Tong Yung and Kuchang unregistered schools are carried on, that in Kuchang is something in the nature of an improved village school and pupils can study there for three or four years. In Tong Yung a highly popular Kindergarten with a preparatory grade for children above Kindergarten age but not yet able to enter the Government school, is held. In Chinju, too, there is a subprimary grade consisting of some eight small people, and we have proved over and over again that the Kindergartens open doors that seemed im-

penetrable. One little lass of seven died and when we went to visit her mother we found that she had determined to brave the bitter opposition of her parents-in-law and declare for Christ; we spoke to her of the Saviour Who had taken Na-Ni to Himself and of the joy she would have in seeing her little one again. "Yes", she said "I know she is with Him; whenever she saw me doing any thing that she thought wrong she used to say to me 'Don't do that, mother, they teach us at the Kindergarten that it is a sin.'"

Night school work is carried on very successfully in all the stations, so that many girls whose poverty prevents their attending day school, are, at least, getting a rudimentary education. In some places young women attend too, and rejoice in the privilege that was denied to them earlier. Unfortunately, in Chinju there have been a number of cases of girls attending the night school for a considerable time and then leaving to enter a life of shame. This trade in girl life is a plague spot in this southern province, and is crying out for cleansing and remedy.

We hope, in the near future, to develop one of our existing schools, which are at present of the eight year grade, into a middle school; the school chosen will probably be Fusanchin if the difficulty of a suitable site can be overcome; we plan to give special attention to teacher training and hope to have a Kindergarten training school attached.

We are also feeling after ways of helping the great number of girls in the country who are unable to take advantage of the educational facilities in the centres, and hope to work out some system in the near future whereby many more of our girls may have a little of the heritage that is rightly theirs. Already in a number of the country churches the Koreans themselves are beginning work of this kind, but much remains to be done.

We do not believe in education for girls as an end in itself but we do believe that "where a religion does not tend to raise the standard

of thought and feeling, knowledge and character among its women, no amount of excellence in abstract truths will make that religion a practical power for steadily elevating the

race which clings to it," and we believe that this end is to be gained by giving the Korean girl a sound modern education while pointing her always to Christ.

The Edification of the Church.

BY J. W. CUNNINGHAM.

Is the task of missions completed when the bare foundations of a national Church have been laid? Or does their sphere include also some direction of the building of the superstructure—that is to say care, of the "edification" of the Church? If the latter is the case, then to what degree, and till what stage of development is reached? These are questions Korean missionaries are asking themselves.

They are not easy questions but one thing seems clear: the Korean church is faced with dangers that only careful building and wise guidance can avert. Undoubtedly it would even now survive the immediate withdrawal of all missionaries from membership in its courts and from active direction of the organised work. But the secularising influence of the national feelings of the times, and the influence of the materialism of the new modern ways of life, seem to demand for the best interest of the Church the presence and guidance in some capacity of the best men and women the missions can send for some time to come.

But to the writer it seems that not even the appeal of the unevangelised masses should divert us at all from the work of building up the Church to a certain stage. Nothing can be more urgent than the further instruction of those who have "decided to believe" (as the Korean phrase goes) many of whom know little of Christian faith and Christian ethics.

AIMS. If this is so, it is worth while to consider what should be our special aims and methods in the edification of the Church of Korea.

(1) *The deepening of the Church's spiritual experience must come first.* A keener sense of the majesty and holiness of God and

of the heinousness of sin; a consciousness of the reality and nearness of God in nature and the world of human life and especially in the fellowship of prayer; an understanding of "faith" as something more personal than the usual Korean word suggests, as nothing short of trust and self-surrender; an experience of the constraint of the love of Christ. These are some of the things that enter into a statement of our first aim in edification.

(2) *A closer relation of religion with every day life.* The Korean Christian tends to distinguish sharply between the work of God and one's private occupations. "So busy with my body's work that I cannot do the Lord's," he may say—not realising that even "his body's work" should be the Lord's because his body is the Lord's.

For instance, our station secretary is a fine Christian boy, but just as I write he is standing on the verandah nearby declaring to some beggar children that "There are no clothes here" for distribution, while he knows perfectly well that there are several suits, made for Christmas distribution just inside the door.

Another important aim would be the development of a sense of responsibility: the sacredness of trust money; the responsibility of office; the need of reliability in little things. Yet another would be the development of the power to go on plodding when things go wrong, etc.

(3) *Self-support.* Korea is justly noted among mission fields for the large measure of self-support attained. This aim, in the nature of the case, must be fully reached before our task can be said to be accomplished. But at the same time one wonders whether this objective may not be so pressed as to

hinder the more fundamental aim of the Church's spiritual upbuilding.

This matter of self-support is so pressed in some quarters that the people have disagreed, entailing indebtedness with consequent discouragement. Is it not possible to go too fast? Could not a *via media* be devised to bridge the period of transition? What, for instance, would our readers on the field think of supplementing the churches' contributions in order to put in more helpers—thus encouraging the people not to slacken their efforts toward the achievement of self-support?

METHODS. In trying to attain the objects in view all cannot use the same methods with equal success. Nor can any one missionary hope, in the pressure of work, to carry out all the methods he may believe to be desirable. The choice is a matter of prayer and thought for each worker.

(1) But one of the best methods of building up the Church in knowledge and faith will be *the use of Christian literature*. And this literature should be of a kind to meet the needs of the *new* Korea. In other words it must more and more take cognizance of every phase of modern thought. It cannot yet take for granted the mental background a Western writer can, but young Korea is every year becoming more familiar with the moral and religious problems the West is facing or has already faced and passed by. For this reason it is good to see such books as Fosdick's "Manhood of the Master" and "Meaning of Prayer" being brought out in Korean. May the "Meaning of Faith" soon follow. Educated young Korea requires a literature which will treat the great Christian truths frankly, in terms of modern thought, and yet with devout and reverent care.

Another class of literature we need is devotional—translations of devotional classics like Brother Lawrence and Augustine, and of some of our more modern Western mystics. And what a strengthening of their faith it would be to get our people familiar with the history of Christ's Church, told in such a way

as to make God's guidance and guarding in times of crisis stand clearly out.

(2) *Bible Teaching.* Korea is already known for its Bible classes and Bible schools. There is no need to write of their great importance. But another kind of Bible teaching one has found full of inspiration and pleasure is that done with groups of four or five or a dozen more when possible—just sitting together perhaps on a warmed floor discussing the subject and getting and comparing the ideas of everyone. Odd hours spent in this way, even with a circle of four or five, have been among the happiest. "Why, that was better than any big Annual Class!" a man has been heard to remark after an hour or two with the Beatitudes. The informality, the leisureliness, and the freedom of it all help the truth home.

(3) *Concentration on the few.* The missionary force is quite too small to make possible all the personal teaching one sometimes longs to do. One must multiply oneself in Korean workers.

For this purpose would it not be better perhaps even to reduce, if necessary, the number of visits to each country group in order to give two or three whole days to study and prayer and discussion with the district helpers and other workers?

And there are the young men at one's home station church—with some education and much time on their hands, disturbed by doubts and surrounded with temptations, and needing just that personal help and teaching the foreign missionary is best fitted to give. One wonders whether concentration on such as these might not be more valuable even than one of one's three annual visits to the churches.

(4) *The Missionary's personal influence.* Perhaps, after all, the greatest factor of all is the missionary's personal character. One may be a good linguist, and a good preacher, teacher and organizer—and yet be undoing his own work all the time by something in himself, in his personal touch with the people. A busy man finds it easy to be hasty,

and to be too hurried to be polite, especially as politeness is judged in Korea. A Westerner can sometimes hardly refrain from venting impatience at the round-about ways of the East.

That the foregoing may not given any wrong impression the following figures of the Australian Mission are appended showing the great advance during the past four years all along the line.

	1916	1920
Helpers (Men)	26	29
On Foreign Support	4	—
On Entire Korean Support	1	27
On Part Korean Support	21	2
Korean Pastors	3	11
Elders	16	36
Sunday Schools	161	192
Membership of S. S.	4,725	6,966
Korean Church Contributions	¥ 10,597	¥ 51,859

The Call of the Helpless.

BY MRS. R. D. WATSON.

In the quaint old building, for hundreds of years a dancing hall where men from many surrounding official buildings were entertained, but now the Christian church,—at the time of the building of the first mission house in Tong Yung eight years ago, a lantern service was held at Christmas time.

Amongst the crowd that gathered for this strange 'sight-see' was a young woman, fair-skinned and eager-eyed. She understood little, very, very little, but something of the winsomeness of Christ appealed to her from the story that she heard. Her husband forbade her coming to hear more, but the longing grew. He died, and she braved persecution and ridicule and came sometimes to church. Her people would have been well satisfied that she belong there had it been the dancing hall of old; but not now.

In meant leaving behind in her husband's home the little son of whom she was so proud, returning to her parents, and finding work in a fishing-net factory,—but she stood firm. It was then that a missionary first visited her, and then that we all got to know and love her. We marvelled at what had gripped her, for she knew so little. "Did Jesus really come to earth like that?" she asked softly at the close of one of her first lessons in class, and her upturned face and wistful eager eyes as she listened to the story of the Babe of Bethlehem and why He came to earth, remained with us an unfading memory.

She came regularly then to church and Sunday-school and night-school, became a catechumen and was baptised, being known affectionately by the Korean Christians as "the white widow." This somehow seemed more apt than it was meant to be, so that it was said of her—"In the Master's garden are flowers of every kind that blow, and Suktaikie's mother is a pure white lily,"—so pure she seemed and strong; but the day of trial came and she fell. We might have helped her, should have helped her more. We had heard of attempts to force a second marriage on her, and humanly she stood alone, with the pull of inveterate heathenism all about her, but our feeling was that whoever else might fail Suktaikie's mother would be true, and we never realised how very, very little she still really understood.

She came and told us, all the brightness gone and her face the face of a weak, very weak woman,—that she was married,—to a lawyer who had another wife in Seoul.

Her place in the factory being filled already, room was made for her as servant in a mission house if she would leave him,—and then followed two long weeks of anxious days and sleepless nights. An experienced woman missionary dealt with the parents and the lawyer, who yielded all claim and left the place; but a greater obstacle faced us in the attitude of the Church people, who everyone arose to denounce the woman who had disgraced them;

and everyone, leaders, teachers, old members and young, opposed our action in every way they knew. All too rare with us is this direct striving to save a sinner, so painful it is and so costly in its toll of time and strength, but Suktaikie's mother did come to us at last, so changed that one could hardly bear to speak to her, but she came, and stayed.

As the months passed, hard tasks, too often with unkind looks and words even from ourselves in place of the old tenderness, were well and patiently performed, and when attempts to remarry her to a man, a Christian but, as it was put "with a past slightly smudged like her own," were resisted and a determination for faithful study was shown, she gradually and quietly won back respect.

She preached with power, too, and first her mother and brother, and then one and another of her people and friends were led into the Church. By-and-bye a humble task was set her in the Sunday-school, as emergency worker to a class of women just fresh from heathenism. She didn't keep to the lesson much, but she knew the highways and byways of Tong Yung about their homes, and what she told them of Christ was perhaps what was most needed.

By slow degrees she pushed ahead, not always humble, at times seemingly forgetful of the pit from which she had been digged, but always brought back again, sometimes by the pain of cruel reminders, to the feet of Christ, till at last the Christians who had spurned her, recognised her as their best in appointing her to one office and another, and finally as their own salaried Bible woman, for city work.

As Bible woman, and as emergency worker during the cholera out-break, she served devotedly. She became a volunteer nurse, though untrained, for in this city where a hundred trained nurses might barely meet the need no trained nurse existed, and volunteers could be found only in the Church, while even there it was said that its women would lower the Church in the eyes of society. Taking up nursing with two other volunteers, led by a

trained nurse from our Chinju Hospital, braving danger and custom, (and what that means no Westerner who does not understand the East can guess,) and with the vaguest promises of support of any kind, she shut herself away in a little, tin-roofed, kerosene-box-lined room, off the isolation hospital, in the heat of a charming summer, to a labour which love only could undertake, coming out weakened in body, but strengthened much in faith by her service.

"Many believed on Him because of the words of the woman," and perhaps the greatest individual power for Christ in this city is this woman. The remarks of the one or two about "a woman who was a sinner" are heard, and perhaps it is well so, but an eager young girl is overheard saying:—"When shall I be good? When shall I be as good as Suktaikie's mother?" and our eyes have filled at times when we have entered a room where a class of new Christian women hung on the words of their teacher, the woman who was a sinner, and on whose face shone now the light that never was on land or sea.

Still weak, still young, still often easily swayed, she is a trust to us. May we be faithful.

Another face comes to us out of the past, the face of a little girl who shared, as the child of Christian parents, in that first Christmas gathering eight years ago,—a face regular in feature, and good and bright enough, though not suggestive enough of joyousness or force or character to be attractive.

The parents, desperately poor, drifted from the Church. Oksu remained, largely by reason of constant shepherding, done often, alas, more from a sense of duty than from love, attending school haphazardly, always sensitive of her worn, shabby clothing. She was helped a little this way and that, and given work to do of different kinds at times, but nothing of permanent value; independent in spirit in her way, but always a kindly girl with a very willing mind to "be good."

Sensitive about accepting help as she was,

though once she begged us, by a letter which she herself left on our table, to adopt her as our own, we never realised how desperate was her plight till dread of the approaching winter on her parents' part and some strange idea of filial piety on her own, caused her to enter a dancing house.

Months passed—and one day Suktaikie's mother came saying that Oksu wanted to be rescued. All that could be done was done, and this time though many amongst the Christians advised the saving of a "sinless child" instead, several teachers, Bible women, and others helped whole-heartedly. But some went to her unlovingly, among them those who told her, bewildered and shamed as she was, that her coming to the church would empty it!

Whether it was this, or the lack of real desire to forego the allurements of an idle life, or lack of confidence in us who had not safeguarded her from falling, Oksu turned back, and our joy in her one-time companions, now teachers and workers in the Church, is tempered with sorrow because of this little lost one. At night, sometimes, the light streaming from a Korean house not far away fills us with a sense of the dull pain of failure, and some vague idea of the cost of saving one lost soul.

Ordinary evangelistic work has its great discomforts, dangers even; educational work its endless strain of mind and body; and at the strain and pain of medical work one can only guess;—but direct rescue work must surely be the costliest work of all. Still its victories must be greatest, though its disappointments are keenest. And its victories should surely be more frequent. While God's method of saving man is through man, surely disappointments are due more often to some lack of will on our own part to really follow Christ in His care for the helpless lost,—some failure to make the path straight before the feet of one ever so little anxious to walk therein, and who has nowhere to look for help save to the Church which follows Christ—than to lack of a recoil from sin on the part of the sinner towards the magnetic Christ.

Sometimes one feels our hardest service as missionaries lies still ahead, a service of saviourhood, in some great way not realised as yet,—a service which will bring returns not as yet dreamed of.

Prophets and healers we have striven to be, and rightly, yet amidst all the pains and humiliations of teaching and preaching and of healing, there is an exhilaration in the consciousness of having so much to give, and there is popularity in some degree at least; there yet remains some share in the sorrow and shame of the Cross, a cup which most of us shrink from.

As an Eastern Corinth Tong Yung struck us, on our first arrival, with its midnight steamer traffic, and its street revelry,—its more respectable section curiously self-satisfied. The impression passed somewhat as we made friends of earnest Christian men and women and dear bright wee children, and as the city grew more respectable to look at. Korean Christians are bearing more and more of the work of the Church, and men and women, and little children with all the charm of children, gather round us to hear of Christ as never before. But as we move about amongst the ramifications of a city built anywhere where sea and mountains yield building room, where here each of fifty or sixty innocent looking houses on a quiet hillside is the home of an Oksu,—and there a hollow with its hundred houses is haunted by elders drunken and repulsive faced, and by miserable little children, with never a Christian near them, the conviction grows that here at least the hardest task lies still ahead.

We follow the Christ about Galilee feeling the greatness of His service as Prophet and Healer, in His care for the multitude and of His band of followers, feeling Him greater still in His care for the individual, finding Him never so nobly great and wonderfully tender as in that tired hour when He sought the soul of the despised Samaritan woman and saved her, though His disciples marvelled,—never so victorious as when He stooped to save.

The Korean Church does follow the missionaries' lead, and will follow us, even as we follow Him, in definite effort to seek and save the helpless lost.

We shrink,—and yet,—I cannot save others while I would save myself,— and I am weak till I in truth accept that "Jesus Christ came into

the world to save sinners, of whom I am chief."

The cost of one human soul,—how inexpressibly great! To serve in Christ's way as prophet and healer, that is a great privilege; to lead the Korean Church in following Him in His travail for the lost, that is the harder task ahead of us.

Missionary Evangelism.

BY F. J. L. MACRAE.

The old time method of propagating Christianity was for the missionary to present the Gospel to all whom he met. Today, because of difficulties of approach or lack of language, hospitals and educational institutions have been established everywhere.

This seems to be such a sound policy that he who would criticise it must needs be a daring if not a foolish man, yet I feel it is important that the institutional should not be permitted to overshadow the purely evangelistic work. Would not any mission be startled that carefully estimated the small amount of time devoted by its members to actual preaching of the word of God, which nevertheless seems to me of prime importance. First, because it is the most direct method of presenting truth; Second, because more than anything else, it tends to keep the preacher and his mission spiritually at concert pitch; Thirdly, it presents to new and older believers an example worthy of emulation in that it will do for them, also, what it does for the missionary, and will furnish a basis for mutual respect and for Christian fellowship second to no other. Fourth, because of the tremendous urgency of the work. Besides, in Korea, there is no occasion to wait for paths of approach because the people are everywhere accessible, in fact are waiting for the evangel.

We are proud and rejoice in the Church and her work in Korea, but everywhere surely there is much work still to do. There are tens of thousands of villages in Korea in which there are, as yet, no Christians. In connection with one of the smaller station territories of South

Kyung Sang Province, it is reckoned that there are over 1,000 such, though in many of these there are doubtless copies of the Gospels to found: but when are the hearts of the people to be prepared so that the good seed which has been sown may germinate and come to fruitage?

It is impossible to generalise even in a small land like Korea, but it seems to us that the most effective work that can be done in this way is to travel from village to village visiting each house, together with a Bible Society of colporteur, selling books; not with any idea of large sales but taking time and great pains to explain the Word of Life, missing no opportunity of speaking to the chance passerby on the road or to the worker in the fields. On no account should the evangelistic worker neglect to fill his pockets with tracts, which may speak long after he has gone on his way. We can look back on many memorable half-hours spent sitting on house verandahs or by the roadside talking on the Word of Life. The few, very few, times in which we have been rudely spoken to are forgotten in the hundreds of times in which we have been met in a spirit of genuine courtesy, and at times with eagerness of soul hunger.

Just this morning a colporteur and I spent a few hours in a village about ten miles from here; we sold over one hundred books, gave away a large number of tracts, and came away feeling that we had left many friends whom we should like to meet again.

One cannot speak of such preaching without thinking of the debt that we owe to the

Bible Society and to the Christian Literature Society of Korea. The printed word is received so readily, it remains so long with him who receives it and it opens the way to the word that is preached. Do we not however need more tracts giving other aspects of life, and in particular the modern aspects of the truth, so that it may be wisely commended to all? We would say also that the tracts should be more varied so as to reach the whole range of society from the old scholar with his wealth of Chinese to the coolie who knows but a smattering of the common script.

The last few numbers of the "International

Review of Missions" contain most valuable articles on the "Relationship of the Missions to the Indian Church" which are worth the most careful study. Conditions there are obviously different from conditions here, and the Church there seems less independent than the Church here, but surely it is always true that we can be still more closely united to our Korean brethren. No work that we can do will draw us so close as this work, and no work can more easily be done together and on such equal terms. No rivalry but the dear rivalry of trying to win still more gems for our Lord's crown.

Itinerating Sketches.

BY CATHERINE J. LAING.

An artist might sketch Korean scenery, giving you wonderful old gateways, picturesque temples, and shrines, quaint villages, and wealth of colour so often seen on the hills—pine-clad and beautiful, and in the valleys where harvests ripen; but there are sketches painted indelibly on the heart and the memory of those who travel in the country places preaching and teaching, and meeting lonely believers in remote mountain huts and in places far from a church, yet where God is not forgotten by men and women transformed by the power of the Gospel:—these no pen can portray: they are written in the Lamb's Book of Life.

We know something of the battles fought against opposition, heathenism and sin; of the struggle with poverty; of the yearning to know more of the truth; of the sacrifices made; and the faith that has won the victory, and we esteem it a privilege to be working among these people.

Today, as perhaps never before, the woman itinerator finds scope for all the energy she can put forth and today there is a wonderful opportunity for direct evangelistic work. After a year's furlough I came back to find a new Korea. In the interval there had been many changes and throughout our districts a

marked movement towards the Church.

A few sketches from my note book will be the best way of giving readers at home an idea of women's itinerating:—

Through the long, grey afternoon we sat on the stone landing waiting for a boat to take us across to the island. Blinding, driving rain had set in and as darkness came on we were obliged to seek shelter for the night. A kindly fisherman invited us to sleep at his house, and on arrival there we were warmly received and entertained by his aged mother and a younger woman. After the evening meal a few neighbours gathered on the little verandah, and the Biblewoman took the opportunity of displaying a picture roll and preaching to them. They listened attentively and were keenly interested in the preaching. They told us that some time before a missionary passing that way had preached in the village, and that a Christian woman visiting there had given them tracts,—and then added apologetically, "We know this is a good doctrine, but our minds are very dark." When we left, next morning, they invited us to come again and promised to read the tracts we left.

A few days later we were crossing to another island when a fisherman left his boat

and came hurrying towards us. His salutation was a very friendly one, and claiming an acquaintance with us and an interest in the Christian doctrine, he gave expression to his appreciation by saying, "Let me give you an octopus for your dinner!"

While on this island we held a central class which was attended by women from all the churches on the island. For nearly a week we studied together, and every afternoon went out into the neighbouring villages preaching. Every night the church was crowded with women and girls when a service was held, and either the Korean minister or Biblewoman preached. This was at the Pomsupkol church. At the entrance to this church there is a beautiful old stone pagoda, moss-grown in places, and looked upon as an ancient landmark not to be removed. Two thousand years ago—so the Koreans told us—it, or just such another pagoda, marked the gateway to a temple where, perchance, a priest performed his religious duties with conscientious regularity, sounding the temple gong at dawn and at sunset, and keeping the incense burning before the altar. Today the Christian church stands in its stead, and its bell calls the people from all the nearby villages to worship the living and true God.

Leaving the island on the return journey we were rowed across to the mainland by an old boatman who would take no fare from us. He had been longing to hear the Gospel preached and was grateful to the Biblewoman for preaching to him as he rowed us across. He asked for books, and on hearing that we had none left, he gave us his name and address and asked us to post a gospel to him as soon as possible. This we have done. We pray that it may lead him into all truth.

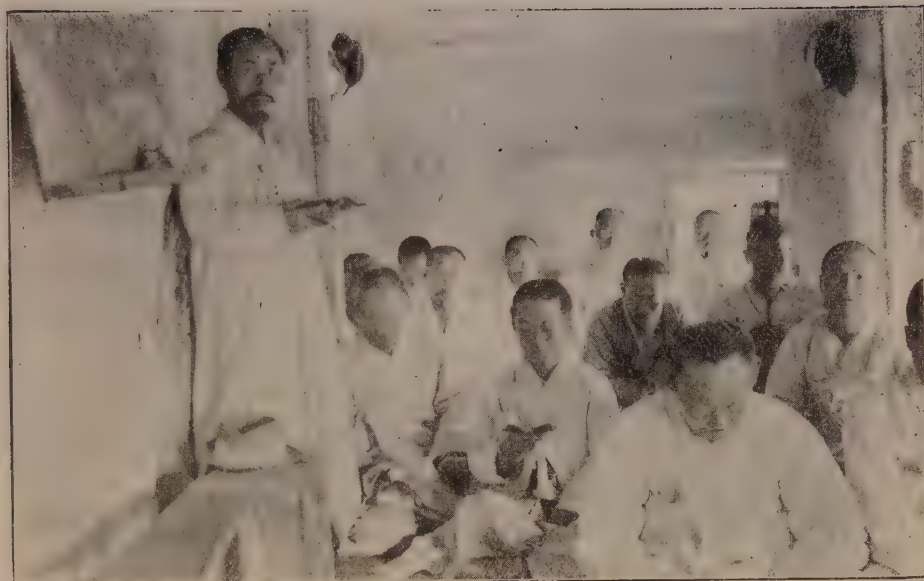
Thus we meet with those who would fain know more of the doctrine we teach, and many, we believe, could be won were there more workers to reach them.

It was in the ninth month of last year that the older Biblewoman and a Christian woman from a country church went up into our north-

ern district on a special preaching tour, and preached to such good purpose that six families believed and this increase has greatly strengthened two weak churches up there. We have just returned from a visit to that district; we were glad to meet these people again and to find their faith had not failed.

Where a tiny church clings tenaciously to a ledge of rock high above the river, we were present at a week-night service. Around us sat a group of sightseers, all very rough and dirty. The only lamp in the church had failed, so we were obliged to use a candle and its flickering light fell on the faces of the women and girls. Three remained after the others had gone, and said they wished to become believers. One of these three told us a story of a life of hardship and suffering, and her heart's cry seemed to be, 'Is there no balm in Gilead?' Quite recently we were out there again, and this woman came to meet us. What a change! She was clean and bright, her face had lost its sad expression, and there was a new look of earnestness in her dark eyes. She had learnt to read and to sing, and was happy among the believers. She told us that the two years since she believed had been very happy years and she had found peace. Of the other two there is not a good report. One has fallen away, and the other has moved to another district. We may meet them again in our journeyings.

From the Paetarie church, out among the Hadong hills, there came a request for special teaching. This particular church is one that fills one's heart with a great joy. About three years ago its light flickered low and only the leader and the deacon were accounted faithful. These two families prayed the church back to life again, and it has grown in strength and in numbers to a remarkable degree. The old mud and thatch building has become too small and a new church with a tile roof is being built on a site beyond the village market. An encouraging feature is that there is so much young life in the church. We found that most of the new believers on the women's side



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were young married women and girls of marriageable age. They studied hard during the day and brought unbelievers to hear the preaching in the evenings. Then we would watch them go off in little processions, their paper lanterns heeded aloft as they picked their way along the narrow paths between the rice fields, and the sound of happy laughter echoed

in the valley. And later, sitting in the guest room thinking over the work of the day, we felt that these country women and girls were worthy of all the service of which anyone is capable; and there was a thought, and a prayer too, for the many as yet unreached, and whose need is a great challenge.

The Point of View.

MISS A. G. M. SKINNER.

"For more!" said Mr. Lembkens. "Compose yourself, Bumble and answer me distinctly. Do I understand that he asked for more, after he had eaten the supper allotted by the dietary?"

"He did, sir," replied Bumble.

"That boy will be hung," said the gentleman in the white waistcoat. "I know that boy will be hung."

Oliver Twist

Everything depends on one's point of view. "Do you really like the life out there?" asks the home friend in amazement, while with equal amazement the Korean friend asks "Why do people live in drought stricken Australia! Why don't they all go back to England?" In the same way the missionary, who last month was bidden farewell on her departure for a far country, is at this end welcomed with the lusty and tuneful assurance that there is joy today for a soul returning from the wild. In the attempt to bring these two points of view into harmony, one is sometimes beset by the misgiving that the soul's brother painted for home audiences is not the flesh and blood Korean who cooks kimchi on one's stove, is not always orderly in church, and misled by a false aspirate in one's request to light the fire empties every flower vase in the house.

But to all who have returned from furlough during the last year, this thought must have been lost in an overwhelming surprise. It is as though after trying long to persuade an indifferent child to eat, one should turn away and coming back later find him threatening in his eagerness to swallow not only his food but the spoon and platter as well.

From every side are coming echoes of Oliver Twist's immortal cry for 'More!'—"Teach our children!" cry the unbelievers in the station centres. "Teach us our Bible" call the catechumens—"Teach us part singing" vociferate the young people of the church.—"We have had a Government school course" say the young girls "but we want more!" So much for the station—And what about the villages?

About two months ago the missionary was called to a heathen seaport village. He found twenty men who had decided to become Christian, and were anxiously awaiting instruction. The new believers immediately began to make their presence felt not only in their village but also in the Home station. "We want to form a church," they said "and we must have our women folk taught—Please send us a teacher—No, a Bible-woman will not be sufficient, we want a foreigner.—No, next month will not do, already the minds of our women are being turned against us, we want her now. Since pertinacity wins its way, within a fortnight that village had its first sightsee of a foreign woman; the children took full advantage of their opportunities and formed a noisy body guard, but with two exceptions the women seemed to be holding aloof, and behind the women stood the old man of the village. Even the most eager of the would-be Christians, himself a power in the village, is wary of committing himself too far, till grandfather leaves the world. Grandfather opened the door and looked in at our

meeting. He is ninety years old, and a very dour looking old gentleman he is. His appearance caused grave disorder amongst the little flock, and to the Biblewoman's cheerful inviter to come in, he merely gave a disgusted grunt and walked off.

His son, however, welcomed us with larger hospitality. If we would only lend him a young teacher and a couple of small pupils, as a sample product of Christianity he would undertake to pay all expenses, and return them in a couple of weeks. We invited him, instead, to send his own eighteen years old daughter into our dormitory for a term or two. The fear of grandfather however was strong upon him, and he declined. The girl herself had a shy but pleasant manner, and agreed that the women of the village must see some good work before they would believe. She sat very silent at supper time, while her mother and sisters-in-law plied us with sweet potatoes and questions about Christianity. That was all nearly two months ago.

The latest news from that village is that the daughter has gathered together a class of women and children, and is instructing them. She was at an old fashioned *keul pang* for a short time, and for two years attended a non-Christian Japanese night school. She first saw a Bible and hymn book three months ago. When one thinks of the hostility those village women displayed to our message, one can only marvel at the spirit of the girl who, living amongst them and being of them, is yet using this scanty equipment and straining every nerve to lead a band forty strong "On to the edge of the waste, on to the city of God."

What can we do to help her? And what is to be done for the hundreds of other villages where no one has come forward to help, villages where there are small weak churches, no government school and no old fashioned *keul pang* even. We cannot supply them with middle school graduates, and even if we could we would not.

We believe that the solution of the problem

lies with specially trained Biblewomen who will stay in a district for some months at a time, devoting a set part of their time to educational work. We have two women in for training now, the little Oliver Twists of the country might well ask for more!

But to return from plans to actual facts. Returning from supper the Biblewoman expressed a strong desire to go on to another village, where she had heard of the stirring of life among the people. A five miles' walk around the coast brought us to a most beautiful little fishing village boasting a beach that set one thinking of summer holidays. Here, as in the former place, we preached from door to door, and distributed tracts. Shortly before our visit, the people had been thoroughly frightened by a tremendous thunder storm. Some had seen a meteorite fall from heaven and disappear in the waters of the bay; and as the Biblewoman reasoned with them of righteousness, temperance and judgment to come, they listened with awe.

There, too, seven men had decided to become Christians, being the first fruits of the preaching of a young man who had heard the Word in prison. At the meeting called that night by the district helper, it was decided to form a church. "What will the spirits do to us?" whispered one woman to another, who answered light heartedly "From this time forward there are no spirits." An eager little band of eight came up for study next day, but we had only a very short time to give them. It was with the greatest reluctance that we said good-bye and left them. One day's preaching, a verse of a hymn and John III. 16 are not a very adequate equipment for the Christian life, and again the cry goes up for 'more.'

No less surprising than this universal hunger is the change in the means used to satisfy it. The message is the same old message, but the accompaniment is different. "What will my husband do to me?" asks the woman almost persuaded to be a Christian. "Do?" says the old Biblewoman "He can but kill you, and that but once. Be brave." But the new Bible-

owoman asks what sort of talk this is. "Ten or even five years ago you might have been afraid of your husband, but *now*! Why, even a heathen law will protect you. Consult your husband on other matters, but not on this. This is the day of the women and children."

It is worthy of mention, however, that the last speaker is a widow, and also that some of the new believers have suffered terribly in obeying God rather than man, but there is no disputing the new sense of freedom and power among the women of Korea even in places where Christian education is yet unknown.

The awakening of Korea has been a familiar thought to all of us for many years. We have been willing to believe that in our province the tide was rising, though unseen, but now our eyes have seen,—and are we contented? The time is ripe for a great forward movement. Are we going to respond to the universal cry for more, or are we to be forced into the attitude of the immortal Parish Board who offered *Oliver Twist* and five pounds to any man or woman who would take him off their hands?

Koreans Starving in the Vicinity of Moukden.

BY W. T. COOK.

Having recently returned to Moukden from the East, early in December I learned of the famine conditions which prevail among a group of churches lying a few miles west from the city. A solid week's trip from church to church, in which I visited nearly every Christian home in the villages, showed thirty-four homes in actual want of food. In this selection from nearly twice that number I found eighty-four children and one hundred and three adults who must be helped or left to starve. These I arranged into one hundred and thirty-five units counting two or three children as one adult—and they will need food for seven months before the earliest harvest can be counted on in the Manchurian climate.

I found a large proportion of these people eating seeds of weeds which they call **톨피** "tol-pi", something like tares. This they bake and grind, then mix with a little grain to give it a taste, and bake into cakes which do not so much nourish as make one feel he has had something to eat. Others more fortunate eat the black rice heads killed by frost and withered by the two months' drought. A few had enough of this black rice to live a month longer; others were written down as in absolute want now.

At the end of the trip I was able to send a dol-

lar per person to those in most pressing want. They can buy "su-su" or millet from the Chinese if they have the cash. Some in their extremity make matting which requires a whole day's labor and five cents worth of straw and then sell four cents! A day's labor and five cents for four cents cash! Not one came to me asking for help; I heard of their distress and was led to find them. They are brave; even new believers not murmuring against the Church or their God Who inscrutably permits their hunger.

They will have to be helped for seven months at the rate of two Chinese local dollars per person in order to put a single "mal" (peck) per month of the most inferior grain between each adult and starvation. There being seven months till harvest it will take about two thousand local dollars. At present a yen is worth more than a dollar (not the Mex. dollar). On December the 18th I exchanged fifty yen sent me from Syenchun for dollars at the rate of 1.425 which is the highest I ever received in the three years since coming to Manchuria. The exchange however fluctuates from day to day and usually drops soon after Chinese New Year so if we assume it to be 1.25 it will take over 1,500 yen to feed these people so that each may have a little.

The foreigners in Syenchun have commenced their contributions—the Sunday collection being Yen 125. Circular letters are being sent to the churches in these two presbyteries. The many appeals being made for Chinese famine relief, burned churches, Shantung work, etc. make this tiny famine seem insignificant in comparison, but the sufferers are none the less worthy and helpless for that fact. Some doubtless have given to other causes till there is not much left to give, but those who can give may be assured their money will mean quick relief to fellow human beings and fellow Christians. Month by month I send in envelopes which are returned to me as vouchers by the people to whom money is given.

Your gift will come not only as life to those whom it feeds, but the sympathy of it will reach out farther to those others who have been undergoing distress of another kind, and are at present being pressed sorely to forsake their Christianity and join other pseudo-religious societies which are anti-Christian.

Sunday School Institutes.

A good many people in Korea are looking to the year 1921-1922 as a year of great advance in Sunday School work. The Sunday School Committee for Korea at the meeting held in December after much discussion felt that a series of Sunday School Institutes held throughout the country during the next spring would be the best preparation for such an advance. The places selected as suitable and central were Syenchun, Pyeng yang Chai-ryung, Songdo, Seoul, Wonsan, Taiku, Choonchun, Kwangju, and Masanpo. It is hoped that all Sunday School workers in these places have already made their preparations, and that much prayer is being offered for this work.

The children of Korea are ready for the Gospel. The harvest waits to be reaped and we cannot afford to use the old wasteful and imperfect methods, we owe it to the Lord of the Harvest to do our best.

Notes and Personals.

Dr. J. S. Nisbet of Mokpo has left for the United States on a short visit.

The Rev. T. S. Soltau and family have returned to Korea from the United States and are stationed at Chungju.

The engagement is announced of Miss Blanche Bair of the M. E. Mission to the Rev. Otto Braskamp of the Presbyterian Mission, Chefoo, China.

A baby girl, Portia Margaret, on Jan. 17th, was born to the Rev. and Mrs. B. W. Billings of the M. E. Mission, Seoul.

We regret to announce the death of Mrs. Robert Grierson of the Canadian Presbyterian Mission, at Los Angeles in December. Dr. Grierson has returned to the States.

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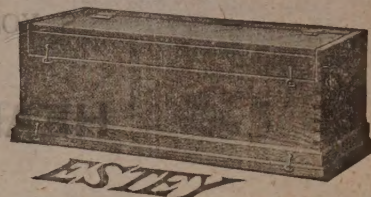
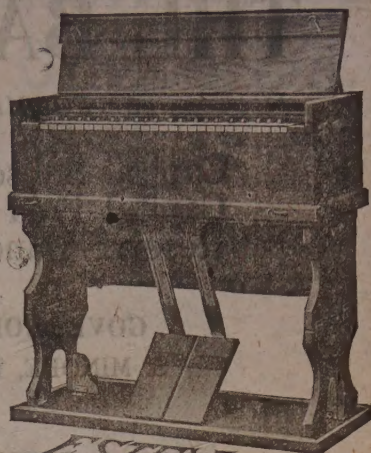
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